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ACCOUNT OF ARCHBISHOP TILLOTSON,

*Abridged principally from a life of him, written by the Rev. Thomas Birch.*

JOHN TILLOTSON was born at Sowerby, York county, in England, in September 1630. His father, Robert, belonged to the sect called Puritans.

The son was educated at Cambridge, where he became acquainted with several eminent nonconformist ministers, with whom he lived on the most friendly terms; and for whom he ever retained an affectionate regard.

His first education and impressions were among the puritans.

Among other works, which helped to form his youthful mind, were those of Mr. Chillingworth, a writer, whom he styles "incomparable, the glory of his age and nation, though stigmatized with the character of a Socinian, for no other cause but his worthy and successful attempts to make the christian religion reasonable, and to discover those firm and solid foundations, upon which our faith is built."

From his known catholicism he made more converts to the church of England from the dissenters, than any other man.

He left college in 1657, and be-

came domestic tutor to Mr. Edmund Prideaux.

He preached his first sermon in September, 1661. At that time he was a presbyterian. But from the manner of performing extemporary prayers at that period, as well as from other circumstances, he attached himself to the church of England.

About a week after the death of Oliver Cromwell, he attended a fast service at Whitehall, where were the new Protector Richard and his court. He heard Dr. Goodwyn, who in the last illness of Cromwell had prophesied that he would not die, use this expression to the Deity, "Lord, thou hast deceived us; and we were deceived." Another divine prayed for Richard in this blasphemous manner, "Make him the brightness of his father's glory, and the express image of his person."

He began his course of divinity with an exact study of the scriptures; with what success his sermons abundantly testify.

He was, first, curate at Cheshunt in Hertfordshire, in 1661.

In June, 1663, he was made

rector of Keddington, county of Suffolk.

In November, 1663, he was chosen preacher of Lincoln's inn, London, which, though one of the most learned parishes in England, afforded him but a bare support. He might have retained his living in Suffolk, as he was required to preach at Lincoln's inn only in term time; but the prejudices of the people against his mode of preaching were so strong, that he resolved wholly to quit them. They complained that he did not preach Jesus Christ. To this incident he is supposed to refer in his sermon on evil speaking, where he says, "I foresee what will be said, because I have often heard it said in a like case, that there is not one word of Jesus Christ in all this. No more is there in the text; [Titus iii. 2.] and yet I hope that Jesus Christ is truly preached, whenever his will and laws, and the duties enjoined by the christian religion, are inculcated upon us."

On 23 February 1664, he was married to Elizabeth French, niece to Oliver Cromwell.

While at Lincoln's inn, he also preached the Tuesday lecture at St. Lawrence Jewry, where was a great concourse of the clergy, who came there to form their minds.

The libertinism and infidelity, which prevailed under Charles II, led him to devote great attention to the evidences of christianity, which are handled in his publications with masterly skill. The strong attempts of the Roman Catholics at that time to diffuse their sentiments influenced him to attend more particu-

larly to the controversies with the Church of Rome. This will account for his so frequently introducing topics of this kind into his discourses. But with all his excellent qualities, he had bitter enemies. Because he attempted a rational defence of christianity, some charged him with believing nothing beyond the compass of human reason. Because of his moderation toward dissenters, he was charged with indifference, if not opposition to the established church. To these objections, though often publicly urged, he deigned no reply.

In March, 1670, he was made Prebendary of Canterbury. In October, 1672, he was appointed Dean of Canterbury; and in December, 1675, he was presented to the prebend of St. Paul's; the latter of which he soon after resigned, that he might not have two livings at a time. But though his honors followed in such quick succession, they neither slackened his labors, nor advanced his fortunes.

While Dean of Canterbury, Dr. Tillotson was so far from adopting the rigid principles of the day with a view to popularity, that he made several unsuccessful attempts to form a union with dissenters, which should include such men as Mr. Baxter, Mr. Pool, &c. But king Charles and his court frowned upon every such project.

So high was the esteem, in which he was holden by the celebrated Dr. Isaac Barrow, as to induce him in his last illness to commit his manuscripts to the care of so able a judge.

In April, 1680, preaching be-



fore king Charles and his court, he dropped some sentiments, which were thought dangerous and erroneous. The Rev. John Howe, a dissenter, remonstrated with him on the subject, but so far from persisting in his opinions, he acknowledged them dangerous; was affected even unto tears, and altered the offensive expressions in a subsequent edition.

In November, 1684, he preached a funeral sermon upon his friend, the Rev. Thomas Gouge; in giving the character of whom, he has manifested his own liberal and catholic opinions. "He allowed others," said he, "to differ from him in opinions, that were very dear to him; and, provided men did but fear God, and work righteousness, he loved them heartily, how distant soever from him in judgment about things less necessary. In all which he is very worthy to be a pattern for men of all persuasions whatsoever."

In 1684, and the year following, Dr. Tillotson published two volumes of discourses of his friend, Dr. Hezekiah Burton, of whom he says, that "by the incomparable sweetness of his temper, and prudence of his behaviour, he was admirably fitted to allay those heats, which then began to break out, but are since blown up to all the degrees of a violent and implacable enmity, by the skill and industry of a crafty and restless party among us, playing upon our weakness, and persuading us to receive *odious names of distinction*, and to fling them like squibs and fireballs at one another to make the Philistines sport."

On the revocation of the edict of Nantz, in 1685, Dr. Tillotson exerted himself much in favor of the refugees from France, though James II was then upon the throne. Dr. Beveridge, a prebendary under Dr. Tillotson, having objected to reading one of the briefs in favor of these persecuted people, as contrary to the rubric, the Dr's. reply was short and significant, "Doctor, Doctor, charity is above rubrics."

On the accession of William and Mary, Dr. Tillotson appears in his true character of moderation, in interceding for the pardon, and even restoration to favor of the leading ecclesiastical commissioners, the most odious characters under the former reign. By his intercession he procured the pardon of several.

In the same spirit was the first sermon, which he preached before William and Mary, soon after their accession, on the "forgiveness of injuries, and against revenge." In March, 1689, he was appointed clerk of the closet to the king.

Vacancies occurring in several of the Bishoprics, the king soon fixed upon Dr. Tillotson to fill one of the vacant sees. But he appeared sincerely to decline such promotion. In a letter to a friend he says, "I have had great afflictions to wean me from the world. I am now upon the verge of threescore. I feel the infirmities of age growing upon me. When men are children again, it is fit they should not appear in public, but go back into the nursery."

On 21 November, 1689, he

was made Dean of St. Paul's. This was a diminution of his income, as he resigned his other living. But he chose never to hold two dignities together.

About this time he engaged with fresh ardour in a new scheme of comprehension; which was to accommodate the liturgy and other services of religion to the prejudices of the dissenters, so as to gain as many of them as possible into the bosom of the church of England. But though a project of this nature was earnestly recommended by king William, and a convocation of the clergy was summoned; yet it could not be effected. A strong party in favor of the abdicated king, by uniting with the malcontents of every other description in the cry, that the church was in danger, prevented every such attempt.

The Archbishopric, by the refusal of Archbishop Sancroft to take the oath of allegiance to the new king, being vacated, his majesty nominated Dr. Tillotson to this high office. To this measure the Dean appears to have had the strongest objections. He persisted, for a year and a half, in entreating the king to fix upon some other person, till it was evident that his majesty would take no denial, and till his most confidential friends had urged his acceptance by unanswerable arguments. At length, after the most mature consideration, he accepted the appointment, and was consecrated, 31 May, 1691.

Letters of congratulation were sent to him from the most respectable characters in the kingdom. But a very different course

was pursued by the nonjuring party. Some of these, calculating on his moderation and forbearance, wrote him letters filled with the grossest insults. But these libels were so far from exasperating his grace to revenge against the persons concerned in them, that when some of them were seized, he exerted all his influence to screen them from punishment.

This conduct was in exact unison with the resolutions, which he had formed for the regulation of his life. Among which were the following.

“Resolved not to be angry with any body upon any occasion, because all anger is foolish, and a short fit of madness betrays us into great indecencies; and whereas it is intended to hurt others, the edge of it turns upon ourselves.

“Resolved not to be peevish and discontented. This argues littleness of mind.

“Resolved to use all gentleness toward all men, in meekness instructing those that oppose themselves.”

In 1693, he revised and published four sermons on the divinity of Christ. These he published, not only to refute the ridiculous charge, that he was a Socinian; but also for the conviction of his friend, Mr. Thomas Firmin, an avowed Arian.

This man, whom the Archbishop mentions in his sermon on the death of Mr. Gouge, as “a worthy and useful citizen,” adopted the unitarian faith by conversing with Mr. John Biddle, who had been imprisoned in December, 1645, for publishing his thoughts



upon the subject of the Trinity, and in danger of suffering death for them, through the zeal of the assembly of Divines, and was confined several years in the island of Scilly.

Mr. Firmin's zeal for his instructor was so great, that he ventured, while only an apprentice, to deliver a petition for his release out of Newgate to Oliver Cromwell, who gave him this short answer: "you curl-pate boy you, do you think I will show any favor to a man, that denies his Saviour, and disturbs

the government?" Mr. Firmin soon became a considerable trader in London; and he might have acquired a very large fortune, if he had not been constantly employed in all conceivable methods of serving the public, which gained him universal esteem, particularly with the most eminent of the clergy, though his peculiar notions were well known. He died in 1697; and was in his last illness attended by Dr. Fowler, bishop of Gloucester.

(*To be continued.*)

*Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews, in the time of our Saviour.*

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John ii. 1—11. Cana of Galilee, which was in the tribe of Asher, is here distinguished from Cana in the tribe of Ephraim.

THE marriage feast, among the Jews, continued during seven days, which were passed in the house of the bride's father. The marriage service was performed under a canopy, which was supported by four young men; and during it, all who were present sung and offered prayers for the new married couple. A long time intervened between affiancing or betrothing, and marriage. The dowry was always given by the bridegroom; and the bride brought to her husband only her clothes, ornaments and jewels.

The following appear to have been the nuptial rites of the Jews. The bride and bridegroom being placed under the canopy, each of them was cov-

ered with a black veil. The Rabbins of the place, or the chanter of the synagogue, or the nearest relation of the husband, then took a cup of wine, and having pronounced the benediction "blessed art thou, O Lord, who hast created man and woman, and ordained marriage," &c. he gave the cup first to the bridegroom, and then to the bride, who just tasted of it. Then the bridegroom, putting a ring on the bride's finger, said to her, "be thou a wife to me, according to the law of Moses and of Israel; and I will worship and honor thee according to the law of God. I will feed and govern thee, according to the custom of those who worship, honor, and govern their wives faithfully. For a dowry I give thee fifty shekels of silver; as also thy food, clothing, &c." Taking also a cake of bread, he divided it between him and his

bride; or some corn, and put it between their hands, importing by this act that they were to live together, and the support which he was bound to give her. Then the marriage contract is read, which the bridegroom puts into the hands of the bride's relations; which is followed by the rehearsal of six blessings. When the company sit down to supper, the bridegroom sings a blessing; and after supper, they perform a dance, which is called *the dance of the commandment*; supposing that God had himself commanded it. During the seven days of festival, the bridegroom had with him his select friends, who within this time might neither fast nor mourn. To this our Lord alludes, Matt. ix. 15.

The greatest possible encouragement was given to marriage among the Jews; and in ancient times it was customary for young unmarried women, on the day of expiation, attired in white, to go into the vineyards and dance; and while they were dancing, to cry out, "lift up your eyes, young men, and choose of us whom ye will. But regard not beauty, for it is deceitful; nor riches, for they take to themselves wings, and fly away; but prefer her who feareth the Lord." Jeremiah is supposed to allude to this custom, in the 4th verse of the 1st chapter of his Lamentations.

In the 6th verse we are told, that "there were set six water pots of stone, after the manner of the purifying of the Jews, containing *two or three firkins apiece*."

The *firkin* is an English

measure, containing nine gallons; and our translators probably used this word, because there was no English measure which corresponded so well with what they supposed to be the measure referred to by John. In the septuagint, the same word which is used by the evangelist, is employed as a translation of *בַּת*, (*bath*.) which, according to Cumberland, contained seven gallons and a quarter. Admitting this interpretation to be correct, is it a circumstance to produce alarm for the character of our religion, that so much wine should have been provided by its author, at a marriage feast of his friends? Even in this view of it, the miracle was a striking example of munificence, as well as of power; and if it be a fact that our Lord made this ample provision for the guests of his friends, and had in view, as he then undoubtedly had, the bestowment of a favor upon the new family, in ingenuous minds it surely could not have excited an unfavorable suggestion. I lay no stress on the circumstance, that the marriage feast continued for seven days; for I think it appears most probable, that the miracle was not wrought till near the close of it. But the character of christianity has been much mistaken by many of its friends, as well as by its enemies; and while both have exhibited it *in general*, as gloomy and forbidding, as constantly in danger of having its pure garments soiled by the touch, or even by the sight of sinners; as averse from festivity, and even from ordinary pleasures; the last have, not-



withstanding, availed themselves of this incident, to point their ridicule of the miracles of its author. The austere, the melancholy, the terrific author of our religion, here appears to them, not the promoter only, but the patron of intemperance. Blessed Jesus! what have not thine enemies done to revile thee?—Follow the author of christianity through his life, you will find him indeed always engaged in his Father's business; but once and again you will see him at the table of pharisees; (See Luke vii. 36—49, and xi. 37.) Now at the table of Levi, with a great company of publicans and of others; (Luke v. 29.) and now passing a day with Zaccheus, and partaking of the hospitality of his house. Luke xix. 5.) We even find him on the sabbath, dining with one of the chief of the pharisees; (Luke xiv. 1.) and only three days before his crucifixion, an event of which we know that he was perfectly aware, he was with his disciples at the table of Simon, whom he had without doubt healed of his leprosy; (Matt. xxvi. 6.) Suppose then that he gave to his friends, on this occasion, with such abundance; with such liberality. Was it at all inconsistent with the rest of his conduct? To the cavils of the first opponents of his religion, he replied, "the Son of Man came eating and drinking," in allusion to his own freedom from every thing which was morose or gloomy; and if there be a trait of christianity more distinct, more characteristic than any other, it is its cheer-

ful, and ever active benevolence. If it be not always a low, it is certainly a very unfair mind, which seizes upon an incident like this, and distorts it into an objection to revelation.

But it must be remarked that John wrote particularly for Gentiles. Hence he tells them, that these water pots of stone were set, *after the manner of the purifying of the Jews*. Had he been addressing Jews, surely this explanation would not have been thought necessary. It was not therefore, probably, to the Hebrew *bath* that he referred. The quantity, however, is not diminished, either by the Attic or the Roman construction of the word, when it is applied to a particular measure. But the Syrian measure, which had the same name, contained, according to Cumberland, seven pints and an eighth; and there is at least as strong a presumption, that John had this in his thoughts, as the Hebrew bath. With these suggestions on the subject, we leave it with our readers.

The governor, or "ruler of the feast," (ver. 9, 10.) was the husband's friend, who was commissioned by him to maintain the order, and to regulate the economy of the festival. He tasted the wine, and distributed it to the guests; ordered the tables, when he thought proper, to be covered with dishes, and again to be cleared; and superintended all the concerns of the feast. Hence our Lord ordered the wine to be carried to the governor of the feast.

At the expiration of seven days after her marriage, the

bride, with great solemnity, was conducted to the house of her husband. The pomp on these occasions, of course, varied with the circumstances of those who were married. The night was generally preferred to the day, for the introduction of the new wife to her new habitation; and none entered with the bridegroom into his house, but those who attended him with torches or lamps. To this circumstance our Lord alludes in the beginning of the 25th of Matthew,

where he speaks of the virgins who slept till the bridegroom came; and then, having to obtain oil for their lamps, the door was shut while they were absent, and they could not enter.

[Jenning's Jewish antiq. vol. ii. pp. 134, 135. Weemse's Christian Synagogue, pp. 201—6; and Expos. of the Judic. law, pp. 122—9. Lamis' Introd. p. 235. Broughton's Hist. of Relig. Art. Impartial rites. And Calmet, Article: Marriage, and Architrclinus.]

#### THE HAPPY DEATH OF DR. LEECHMAN.

DR. WILLIAM LEECHMAN is probably known to some of our readers as the author of two volumes of excellent sermons, which are recommended to all, especially to the young. He was Principal of the University of Glasgow in Scotland, and died A. D. 1785, at the advanced age of eighty years. The account of his death, furnished by one, who had been his student and his friend, is highly interesting, and affords a striking illustration of the power and value of religion at that trying hour. This account we shall abridge for our readers, in the hope that it will be a source of comfort to many humble christians, and a means of awakening to some, who have not yet experienced the benefits of that religion, which gives peace to the soul in the prospect of death.

About the middle of September 1785, in the eightieth year of his age, the Dr. had a violent paralytic shock, in consequence

of which he lay insensible an hour. He came out of this, however, perfectly well, as if nothing had happened. But on the 24th of October, he had a second shock, which lasted only five minutes. This deprived him of the power of his whole left side, and he lay six weeks in a state of extreme weakness. He was often for days together restless and distressed, in every posture which could be contrived for him. During this last scene of his life he exhibited to those about him a spectacle worthy of admiration; a great soul in a manner without a body, for his bodily powers were gone, except the power of speech, and this sometimes scarcely audible. But his mind retained its wonted vigor; often as intelligent, judicious and acute as ever; always firm, serene, and happy, to a degree he was unable to express. This contrast between the *weakness* of his body and the *strength* of his mind, and especially his uncommon fortitude and joy in the



prospect of dissolution, excited the admiration of every person who saw him. Some who were present expressed their surprise. He said he had often been a coward for pain, but he had not been afraid of death. His generous and kind affections continued to flow with their usual vigor. He conversed with his friends when he was able; administered consolation to those who needed it, affectionate advice to others; and poured out wishes and prayers for their virtue and happiness.

His disorder took various turns, and once or twice flattered his friends with a slight hope of his recovery. His own hopes however were different from theirs; he knew that the time of his departure was at hand. But death was disarmed of all its terrors. He beheld it with the most perfect assurance of enjoying a glorious immortality; an assurance, as he frequently declared, founded not upon the consciousness of any merit, but upon the goodness and grace of God, put beyond all doubt by Jesus Christ. His mind appeared much delighted with the grateful recollection of the undeserved mercies of God which he had experienced; and quite transported with the unbounded prospects of divine goodness that were before him.

Being visited by an Oxford student who was designed for the ministry, the Dr. took him by the hand and said, "Mr. C——, I am always happy to see you, particularly so at present:— I have not many days to live, and I am glad you have an opportunity of witnessing the tran-

quillity of my last moments. But it is not tranquillity and composure alone; it is joy and triumph, it is complete exultation." His features kindled, his voice rose, as he spoke. "And whence," said he, "does this exultation spring? From *that book*," pointing to a bible, "*from that book*, too much neglected indeed, but which contains invaluable treasures! treasures of joy and rejoicing, for it makes us certain that this mortal shall put on immortality. You have chosen the church for your profession, you are of the church of England. I am a presbyterian. The difference between us is not great. I will therefore assure you that if you enter with a just and proper spirit into the discharge of your duty, you will find it a source of the highest enjoyment in all periods of your life, and especially in the close of it. If happiness be connected with the contemplation of the grandest and most elevating objects, what can be grander or more sublime, than the views exhibited by christianity?—Your father was my friend. I have always been interested in your welfare, and I am happy on my death bed to give you an old man's blessing."—He shook hands again with his young friend, not a little affected with the scene. Yet it was by no means a singular one; for in this spirit and manner he conversed with several of his friends.

On a Sunday morning not many days before his death, he appeared remarkably ill, his pulse sunk lower than usual. Mrs. Leechman said to him, "you

seem, my dear, to be drawing near your journey's end." "So much the better," he replied; "so much the better. Come, Lord Jesus, come quickly." Then after a short pause—"Into thy hands, O heavenly Father, I commit my spirit. Thou canst make me happy in ten thousand ways, which I cannot now conceive." Then in a firmer and more elevated tone, "O death! where is thy sting? O grave! where is thy victory? Thanks be unto God who giveth me the victory thro' Jesus Christ our Lord." And his animation and triumph still increasing, he continued—"This mortal shall put on immortality. This corruptible shall put on incorruption, and be fashioned like unto the glorious body of Jesus Christ." Finding himself revive a little, and expecting probably that he should not have another opportunity, he desired his servants might be called up. He shook hands with them all; thanked them for the attention and concern they had shown, and the toil they had lately had about him; gave his advice and blessing to each of them, and to every other person in the room. After this he prayed; and part of the performance was a most rational and pathetic prayer for the university, both masters and

scholars. This was the longest exertion he was able to make on his death bed; for he continued speaking a considerable time with astonishing distinctness and fervor.

He lived several days after this, spoke very little by reason of increasing sickness and distress. But the calm, humble and heavenly state of his mind continued without variation. On the first of December he recovered so much as to surprise every body, and conversed again with his friends in the most easy and cheerful manner. But this ray of hope was soon extinguished. The next day he had a third attack of his disorder, so severe that it was thought impossible he should come out of it. In an hour or two, however, he recovered his reason, and was able to answer questions by *yes* or *no*. His eyes were for the most part shut, but some times opened to lift them up to heaven. He seemed regardless of every thing around him except his wife; she repeated to him a passage or two of scripture and a hymn of which he was fond. Thus he continued till very early in the morning December 3d, when he *fell asleep*, in so easy a manner that no one about him knew the exact time of his decease.

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REVIEW OF MR. PASCHAL'S SEVENTH LETTER RELATING TO THE JESUITS.

Concluded from page 180.

IN our last number we gave an abstract of the conversation reported by Mr. Paschal in the

letter before us; we also gave encouragement that some reflections would be made on the Jesu-



itical principle of directing the intention and on the practice of duelling. To every judicious and humble christian it must be a matter of deep regret that such a principle and such a practice ever found an advocate who bore the name of a christian.

Upon the principle of the Jesuits, the man who wishes to kill his neighbor in a duel without violating the laws of heaven, has only to turn his attention from revenge, as the object of fighting, and to fix it on the vindication of his honor. But if duelling may be practised with safety on this principle, there is no species of crime which may not on the same principle be justified. Mr. Paschal had good reason to say, "that by this method a man may do any thing." To clear his theory from this consequence the Jesuit replied—"we never suffer any man to entertain a formal intention to sin, for sinning's sake; and whoever is so obstinate as to have no other view in his wickedness but wickedness itself, we break with him immediately." But it is believed, that no such case ever occurred in the history of human crimes, and that it is a species of crime, which the most depraved being in the universe is in no danger of committing. In all cases of transgression some other object is in view than sinning's sake. If a man may be guiltless in killing his neighbor by only directing his intention to the saving of his honor, avoiding infamy, or securing to himself some imagined advantage, there is no danger of guilt in the case. Such

motives are always at hand, and may be adopted without much effort on every occasion.

The Jesuits, with dreadful consistency, extended this principle to crimes of various classes. If it will support the practice of duelling, they were correct in extending it to *assasination*; and if in murder men may be justified, it will be difficult to name a crime to which the principle may not be applied with equal facility.

It is however to be remembered, that the privilege of murdering without guilt, was not supposed by the Jesuits to extend alike to every class of people. "Private persons are forbid to revenge themselves," while gentlemen may kill to save their honor. This distinction seems still to be maintained by modern Jesuits, or duellists. Where is the advocate for duelling, who would not condemn a common laborer for such conduct as he will justify in himself and in others who assume the rank of gentlemen of honor? This illustrates the observation of Anacharsis to Solon: "The laws," said he, "are cobwebs, which only entangle the small flies, while wasps and hornets break through them." But whether these larger flies will be able to escape the penalties of the laws of heaven as they too commonly do those of the state, is a question which perhaps they have not duly considered.

There is one view of the subject which it is believed has not received that share of attention to which it is entitled. Duelling is chiefly confined to men in of

fice, or men of such rank in society as brings them under strong obligations to set such examples as the lower classes of community may safely follow. When legislators or magistrates are guilty of duelling, bare murder is not the whole amount of the crime. Do they not ungratefully trample on that divine goodness which raised them above the lower grades in society? Do they not abuse the trust reposed in them, as the guardians of the people's rights, and of the peace of the state? And are they not guilty of both *perjury* and *murder*? With what face could a legislator or a magistrate, who is a duellist, use his influence for the punishment of a private citizen for any breach of the peace whatever. How forcibly might the exhortation of the apostle be applied, "thinkest thou this, O man, that judgest those who do such things and doest the same, that thou shalt escape the judgment of God!"

The examples of these gentlemen cannot fail to have great influence. They must either excite an abhorrence of the character of the duellist, or have a demoralizing effect on community. Under the influence of such examples common people may so learn to direct their intentions as to bid defiance to the laws of God and man. As the principle will apply to assassination as well as to duelling, and to highway robbery as well as to either, what better is to be expected as the consequence of duelling, than that every species of crime will be multiplied; and that the lives

of thousands will fall a prey to the *well directed intentions* of unprincipled desperadoes, robbers, and assassins. From the examples of military gentlemen, soldiers may learn not only to kill one another, but their officers. If a soldier considers himself abused, he may not kill by way of "revenge," but he may direct his intention to the saving of his "honor," or to the saving of his *back*, and then send his officer into eternity. In a similar way private citizens may learn to dismiss legislators and magistrates by hundreds in a year.

In a divided state of society, while so many of the different parties are thirsting for office, and one standing in the way of another; how horrid must be the effects of the principle, if generally admitted! What safety could there be in society! Whose life would be secure! Nothing can be more evident, than that the toleration of such a practice has a tendency to diminish that respect for human life, and that abhorrence of murder, on which the safety of every individual greatly depends. Duellists themselves are indebted for their own safety to those general habits of thinking and feeling which their murderous custom tends to destroy. And should they fall victims to the vengeance of assassins, or the rapacity of highway robbers, they will eat but the natural fruit of their own way and be filled with their own devices.

It is with pleasure we believe, that in New England the number of advocates for duelling is very small, compared with the



southern and western states. Gentlemen in the southern states may yet experience a terrible retribution for the countenance they have given to the custom. The slaves may be taught by this custom to consider the lives of gentlemen as of little value; and the time may arrive when they will have learned the art of directing their intentions, so as to seek their own honor, safety and emancipation, in killing those who have kept them in bondage, and treated them as beasts rather than as men.

Popular opinion is made the plea for duelling. Some suppose that it is in vain to say any thing against the practice, while it is supported by the opinion of so great a part of the community. Is popular opinion then the standard of right and wrong? Suppose assassination and robbery should become as popular as duelling now is, would this change those crimes into guiltless feats of honor? Would this render it improper to use influence against those practices, with a view to correct popular opinion and to excite a just abhorrence of such deeds?

But with whom, and to what extent is duelling popular? It is believed, that excepting a very small class of men, public opinion is decidedly against the practice; and that on a thorough examination it would be found, that there is not more than twenty to a thousand in the New England states, who do not view the practice with abhorrence. And of this twenty, how small is the number to be envied for all the honor

they now possess! We admit that some valuable lives have been lost by the custom, and that some who are otherwise very valuable men have advocated the practice. We also admit that some men may appear in favor of the practice without much injury to their characters; but we are confident that it is not so with the best of men.

If the circumstance that a custom is popular with a certain class of men, will justify persons in a species of deliberate murder, then should it become a popular opinion with another class, that all duellists ought to be killed, may not this class so direct their intentions that the land shall be cleared of duellists by the hands of guiltless assassins! It is as easy for popular opinion to render one species of murder justifiable as another; and it requires more Jesuitical refinement, than falls to the share of common people, to see why the privilege of directing a murderous intention, should belong exclusively to gentlemen.

Laudable efforts have been made for the suppression of intemperance, and it is believed that they have not been unavailing. Should societies be formed and well conducted efforts be made, to excite a just abhorrence of the practice of duelling, the plea of popular opinion in its favor may soon lose all its influence; and many important lives may be saved from falling a sacrifice to a custom which would disgrace the most savage nations. It is by a kind of moral insanity or intoxication, that gentlemen

are induced to commit such desperate wickedness with the hope of impunity. Of this delusion they would soon be cured, if a degree of odium should be attached to the practice, proportionate to its enormity. Let every man who will thus wantonly violate the laws of God and the laws of the state, be regarded as unfit for office and unworthy of public confidence. The practice of duelling will then cease, except among those whose characters are a disgrace to human nature, and who, like Jehoram, may *depart without being desired*.

True fortitude is displayed in a firm and persevering adherence to the path of strict virtue, notwithstanding all the reproaches or perils to be encountered in such a course. But to set at de-

fiance the laws of God and the laws of the state, and pursue a course at once subversive of religion and virtue, and of those principles which afford reasonable security to human life; and all this through *fear of reproach*, is not the part of virtuous fortitude or magnanimity, but of shameful cowardice. The apostle Paul displayed more true courage, in exposing his character and life in the cause of virtue and religion, than has appeared in all the duels that ever have been fought by gentlemen. We do not discover the fortitude of Paul in impious and profligate men; but the courage of a duellist may be displayed by the most abandoned wretches that tread the ground.

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### ON SACRED MUSIC.

EVERY thing which relates to the public worship of the Deity is important to the community; not only because it makes a part of the intercourse of man with that pure spirit who presides over the world, but because the influence of external services upon the character of a people is greater than is commonly supposed. The peculiar character and spirit of every religion may be discovered in its public worship, and as the religion of any people becomes more intellectual, the worship is simplified, the mind gains an increasing dominion over the senses. Christianity on its first introduction borrowed many of its public

services from the synagogue, because it appeared in a country and was embraced by a people which had been always accustomed to weekly assemblies for the purpose of instruction, of reading, and of prayer, and praise. The worship of the early christians was extremely simple, compared with the showy ceremonies which belonged to Paganism, and still more so when compared with those which were afterwards introduced into the christian church. But as the religion of Jesus was corrupted, it was perverted into a mere ceremonial for the impression of the senses of the people, in order the more easily to control



them. The splendour and variety of external forms were continually on the increase till the reformation by a flash, as I may say, from the light of God's throne itself, put to flight the dazzling as well as the dark form of superstition, and has left us at the present the most rational of rituals, and the most intellectual of religious forms. The progress of improvement in this respect—if greater simplicity is yet to be desired—must depend upon the increasing intelligence, and devotion and holiness of the community.

It is not extraordinary, though it is worthy of being remarked, that in every form, of every religion, Pagan, Mahometan, Jewish, and Christian, music has always been made a part of the intercourse which man ventures to maintain with the Supreme Intelligence. The effect of sound on the fancy in all ages, among all nations, under all dispensations, and with every variety of forms has been found applicable to the purposes of devotion. The Greeks and Romans were accustomed to perform hymns with their sacrifices in honor of their gods, and when the empire became Christian many of these were altered and adapted to the use of christian worship. The Jews were famous for their musical celebrations, while the tabernacle and the temple were the public places of their national solemnities; and we all know that the instruments of music mentioned in the Old Testament are so numerous, that the nature and construction of most of them

are hardly understood by the musician or the scholar. In the religious ceremonial prescribed from Mount Sinai, no directions are included on this part of worship; but on the contrary it appears to have been considered by the nation and the priests, a natural expression of devotion, and a species of universal duty which was recognized by the common sentiment and practice of mankind. David, we all know, sang to his harp the poetry which he composed; and it has been one of the rewards of his fine genius, which so happily blended music, poetry, and piety, to have furnished not only his own nation, but even the whole of christendom with the subjects of its psalmody. If it were necessary to resort to scripture for authorities for this sublime auxiliary of devotion, we might show you the Son of God himself chanting a hymn with his disciples after the paschal supper. You should hear Paul and Silas singing together from the dark depth of their prison house, beguiling the weight of their fetters and instilling into the ears of their listening fellow prisoners the new and cheering fruits of the religion of Jesus.

We could show the church of Corinth singing in their religious assemblies even under the influence of immediate inspiration; and to add no more, we would refer you to the book of Revelations, which is full of the songs of creatures, celestial and terrestrial beings, animate and rational and angelical, celebrating the glory of Jehovah and the honors of the Lamb.

The effect of music alone when considered apart from the words which are sung and the sentiments which it expresses, is not inconsiderable, nor unworthy the attention of the most serious worshipper. By the mere charm of sounds the mind is awakened and disengaged from the cares and irrelevant thoughts with which it was engrossed. We find our attention called to something more pure, and spiritual, and incorporeal than the common objects of sense. A new sensation of pleasure diffuses itself through the soul, and prepares it for the introduction of intellectual and devotional strains of meditation. The charm is broken which the world was exercising before the sounds were heard, and the mind opens itself spontaneously to something superior to its daily sensations and cares. In this view then, merely as a preparation for the impressions which we expect to receive in the course of worship, I conceive that music without any reference to sentiments or words would not be without its use.

But when we still further consider that music may be made the vehicle of some of the most sublime, and rapturous, affectionate and mournful sentiments of the mind, and that it produces emotions which mere spoken language can never excite, it rises into new consequence as the auxiliary of devotion. The affections of a pious man acknowledge in it something congenial, something celestial, and the soul is sensibly dilated by its influence with a sentiment beyond its ordinary limits. At the melting

influence of sounds the tears of the penitent have flowed afresh. The sound of plaintive and melancholy airs seem at once to excite and to sooth the sentiments of contrition; and we find ourselves in possession of a train of new sensations, which the words alone were unable to put in motion. The solemn grandeur of full and slow melody attunes the mind to reverence and awe. As we approach the Deity a state of mind is generated worthy his impressive greatness. We feel that we cannot indulge those vain and light imaginations which sometimes usurp the mind. Surely the Lord is in this place, and I knew it not. This is none other than the house of God. It may be the gate of heaven.

Nor is it less easy to raise and animate the feeling of joy and gratitude by a different kind of musical movement. Notes of exultation lift the mind from the usual and every day position into which it is apt to settle; languor is dispersed, and the slackened and insensible passions are elastic with joy and gratitude. The mind feels a sudden elevation, seems capable of being borne to heaven on a sound, and the soul is disengaged from the heavy thralldom of mortal cares. All the sentiments of adoration, of joy, of rapture, of penitence, of grief, of contrition which can be expressed in poetical language are inconceivably heightened by the aid of music, whether vocal or instrumental. In order to enjoy this aid it is not necessary to possess what is called an ear for music; it is only necessary to have the common susceptibility



of human nature to what is called musical expression, consisting in the melodious succession of notes. And even if there were any minds to whom this common faculty had been denied, the effect of music would not be entirely lost, because we should be unable at least to resist the influence of sympathy in the presence of numbers who are thus perceptibly affected.

But beside the animating power of song on the passions, a power which the most rational of worshippers cannot despise or refuse to acknowledge, there are other subordinate advantages in church music, which it may not be impertinent to mention. Who has not at some times entered the house of God with distracted meditations, or an inattentive

mind, and felt the want of something to arrest and fix the fancy on objects of solemn contemplation? He welcomes the sound which will allow him to exclaim with David, "my heart is fixed, O God, my heart is fixed, I will sing and give praise." It interrupts and banishes from his mind the sound of the last conversation which was dwelling upon his ear, and the swarm of buzzing cares which, besieging his attention, take flight at the first sound of reverential and awakening strains. The distraction and listlessness of thought, which sometimes seizes us in the course of religious worship, is prevented from completely monopolizing us, and some moments are reclaimed for our God by the call of sacred music.

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SKETCH OF THE HISTORY OF THE COUNCIL OF TRENT. SECT. 5.

THE Council proceeded to consider the doctrine of Justification. In the course of the debates on this point, they involved the questions relating to freewill and predestination. They professed to state the opinions of the Reformers, and decreed articles in opposition to them. Thirty three articles were censured as heretical, and anathemas denounced against all who adopted such opinions. In some particulars the Reformers were probably in error. It is not however to be supposed that in all respects a fair statement was given of their real views. Our limits will not permit an exhibition of the thirty three articles, with which the anathemas were connected. Some

of them probably expressed opinions which were never maintained by the Reformers; some expressed opinions in which they probably were incorrect; and others opinions which ought to have been approved. The opinions of the Reformers respecting sacraments were also examined and censured. On the subject of *sacraments in general*, they made out thirteen anathemas. The first was "against him who saith that the sacraments of the new law have not all been instituted by Christ, or that they are more or less than seven, or that any of them is not truly a sacrament."

Relating to *baptism* they decreed fourteen anathemas: "1. Against him who saith the baptism

of John had the same virtue with that of Christ." Concerning *confirmation*, they had three anathemas: "1. Against him that saith it is an idle ceremony, not a sacrament properly; or that it was formerly used that children might give a public account of their faith."

On the sacrament of the *Lord's supper*, they framed eleven anathemas: "1. Against him that shall deny that in the eucharist is contained truly, really, and substantially the *body* and *blood*, with the *soul* and *divinity* of Christ, that is, *whole Christ*; and shall say that he is contained only as in a sign, or a figure, or virtually."

*Penance* was another sacrament established by this Council, and supported by fifteen anathemas; "1. Against him that shall say that penance is not truly and properly a sacrament instituted by Christ to reconcile sinners after baptism."

We might proceed to state other questions on which the Council displayed their supposed authority. The number of articles declared to be heretical was very great. Nearly a hundred anathemas have already been mentioned, and we might add many more. A very large portion of the supposed heretical opinions, which brought on the reformers the curses of that council, were opinions which every sect of protestants will pronounce to be according to truth.

To illustrate the danger of confiding in ecclesiastical Councils, and suffering them to assume power in matters of faith, has been a principle object in bringing

these sketches before the public. No Council was ever convened, which had a better right than the Council of Trent, to decree articles of faith for other people, or to decide what articles of *human invention* must be acknowledged to entitle a person to the privileges of the christian church. If that Council had rightful authority for what they did, then the protestants of every age have been censurable for departing from their decrees, and the anathemas of the Council have justly fallen upon them. On that supposition the protestant clergy of this country of every sect, are now lying under perhaps a hundred well founded anathemas. But if we may safely deny the authority of the Council of Trent, we may on the same principle deny the authority of every other ecclesiastical Council, whether ancient or modern. When protestant Councils or associations assume power in matters of faith, and denounce those who dissent from their creed, they practically justify the Council of Trent, and censure the conduct of the Reformers.

It is easy to see that our condition must have been deplorable, had the Council of Trent been able to execute their decrees. Although it may be justly admitted, that the protestant clergy have made some advances in the investigation of truth, there is no reason to suppose that any sect of protestants is free from error, or has the least right to establish its own distinguishing opinions, as what must be admitted by posterity, or by contemporaries, to be entitled to christian privileges. If



the Council of Trent could have established their opinions for truths to be admitted by all of that age, and of succeeding ages, we should have been bound to admit some of the grossest absurdities which ever entered the mind of man. A similar result would probably take place should the opinions of any one sect of the present day become established as a creed for this and future generations.—No sect is sensible of error in its distinguishing sentiments. Each sect believes its peculiar opinions to be correct. It was so with the Council of Trent. But as we can see errors in that Council, so posterity may discern errors in the opinions of every sect of the present day. If therefore we esteem it a privilege that we are not controlled by the opinions of a popish Council, let us transmit our privileges to posterity, unaccompanied by any shackles, on account of which they may reproach us as the authors of evil to them. Instead of attempting to restrain free inquiry, or to bind others to acquiesce in our opinions, let us by our example encourage our contemporaries and our posterity to search for the truth without fear or dismay. Instead of wishing to bind our posterity to think as we do, whether right or wrong, let us rejoice in the hope that they will embrace so many of our opinions as are agreeable to truth, and that they will be able to discover our errors and reject them, as we discover and reject some of the errors of the church of Rome.

While the history of the Council of Trent shows us the danger of permitting ecclesiastical Coun-

cils to assume any power in matters of faith, it may also show us the danger of an assumption of power on the part of particular churches. If Councils and associations are destitute of any authority to establish creeds of *human invention*, the same may surely be said of individual clergymen and particular churches.—How readily will each sect acknowledge that it would be better if all other sects had their articles of faith expressed in the language of scripture, that their errors might not be handed down to posterity by erroneous creeds? It is in a great measure by creeds of human invention that the errors of each sect are transmitted, and become esteemed as canonical. It is by the same means that christians of different sects become alienated, and separated, and that those alienations and separations become permanent. What self-complacency and self-importance must be implied in a man's attempting to establish his peculiar expositions of scripture, instead of the scripture itself, as a creed for a church to be handed down to following generations! What inconsideration must it imply on the part of a particular church, to adopt the words of man's wisdom in preference to the oracles of heaven; and thus bind themselves and their successors to embrace and to canonize the errors of the man who happened to form their creed!

With what horror should we now contemplate subscription to the decrees of the Council of Trent, or to a confession of faith conformable to these decrees! And shall an individual clergy-

man, or a particular church assume a power, which is denied to that Council? Happy will be the day when it may truly be said, that protestant clergymen and protestant churches do not resemble the Roman Pontiff and the papal Council, by assuming power in matters of faith, which was never delegated to any one but the Lord Jesus. Another lesson which we may learn from the sketches we have had of the Council of Trent is this, that no reliance is to be placed on the decisions of ecclesiastical Councils in respect to what opinions are *true* and what are *heretical*. In how many instances did this papal Council decree as articles

of faith what appear to us to be the most palpable absurdities or falsehoods! and in how many instances did they denounce as heretical what we regard as unquestionable truths! It is time that christians should learn to treat with utter disregard the unauthorized maledictions and censures of men, who dare to usurp the prerogatives of Jesus; and never consider it as the least evidence that an opinion is erroneous because it is denounced as a damnable heresy by such usurpers of divine authority.

"Let Cesar's due be ever paid  
To Cesar and his throne,  
But consciences and souls were made  
To be the Lord's alone."

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## POETRY.

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### POWER OF RELIGION.

VAIN are the gaudy pomp of power,  
Or wealth, or pleasure's charms,  
In that tremendous darkest hour,  
When death's dread voice alarms.

What then can sooth the troubled  
mind,  
Or lull our fears to rest?

Where can we then an opiate find,  
To calm the tortured breast?

In mild religion's friendly aid  
We then may rest secure,  
With faith look forward undismayed,  
And hope forever sure.

E.....

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### CHARITY.

FEEBLE and helpless, from his birth,  
Till death restores him to the earth,  
A thousand wants conspire to bind  
Each son of Adam to his kind.

The tender plant affection rears,  
Screened in the soft parental arm,  
Till manhood's hardy form appears,  
Dissolving youth's delightful charm.

Yet poverty and throbbing pain  
And injured innocence, remain,  
And various evils still in store,  
The hand of pity to implore.

Ope wide thy hand, and generous  
pour  
On misery's agonizing breast  
The kindly balm in gentle shower,  
And lull its pains and griefs to rest.

Seek not the dark sequestered cell,  
Where superstition loves to dwell,  
But go where wretched anguish  
bleeds,  
And show thy faith by virtuous deeds.

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## RELIGIOUS INTELLIGENCE.

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*Annual Report of the Executive Committee of the Bible Society of Massachusetts, June 2, 1814.*

THE Executive Committee of the Bible Society of Massachusetts, in compliance with the vote of the Trustees, appointing them to prepare a Report for the annual meeting on June 2, 1814, respectfully offer the following statement of the proceedings of the last year.

Your Committee have distributed, in the course of the year, chiefly within this Commonwealth,

78 Minion Bibles,  
743 Common Bibles,  
226 Testaments.

—  
Making, 1047

In consequence of the multiplication of Bible Societies in this State, and the neighbouring States, the demands on your Committee during the last year have been less numerous than in the preceding. An opportunity is thus afforded, which will not be neglected, of extending the bounty of this Society to more distant objects than have hitherto engaged our attention. It is, however, the earnest desire of the committee to supply first the wants of this Commonwealth; and they are persuaded, that nothing is required, but more extensive and minute investigation, to discover among us many families, which are destitute of the Bible, or possess only defaced and imperfect copies. Those persons, who have inquired into the condition of the poor, have almost uniformly been surprised at finding so

many unfurnished with the scriptures. Let diligent search then be made by ministers and other christians, that the Bible may be sent to every house, where it will find a welcome. Is it said, that families, which are contented to live without this volume, are not disposed to improve it? The answer is, that many, who will not beg for the scriptures, will yet accept and read them; and in every family, where there are children, the Bible may accomplish most important purposes, although the parents may neglect it.

Among the donations of the last year, that of £00 dollars, by his Honour William Phillips, the President of this Society, demands particular acknowledgment.

The reception, which the Bible continues to meet from the poor, is encouraging. The Society may hope, that this best of gifts has awakened the gratitude, and formed or revived impressions of piety and virtue, in many breasts. It has reached obscure and neglected habitations, where no other books could be found. Its instructions have been heard in distant settlements, and in the silence of the wilderness. The operation of the Bible is necessarily gradual and noiseless. Its province is the heart, and its best fruits are those mild and humble virtues, which ask no notice but from the eye of God. Striking effects cannot therefore be rela-

ted, and ought not to be expected. It is enough to know, that we have sown the good seed of divine truth, and we may leave it with confidence to HIM whose grace descends as the dew, and who has promised, that the desert and solitary place shall blossom as the rose.

Your Committee have received an interesting communication, made to the Philadelphia Bible Society by Messrs. Samuel J. Mills and John F. Schermerhorn, who have travelled through the western states as missionaries, and have given a melancholy view of the want of Bibles in that newly settled region. We have accordingly placed six hundred Bibles at the disposal of Mr. Samuel J. Mills, who proposes to revisit that part of the country; and, by a vote of the Trustees, three hundred dollars have been appropriated to assist the publication of the French Testament, which the New York Bible Society has liberally undertaken for the inhabitants of Louisiana.

At our last anniversary, it may be remembered, that a Committee was appointed for the purpose of inquiring into the history of a number of Bibles, which were circulating through our country with the stamp of the British and Foreign Bible Society. It was soon ascertained that these books had been shipped by that Society for distribution in the neighbouring British provinces, and had been captured by an American privateer and carried into Portland, where ineffectual attempts had been made to prevent their dispersion, and to se-

cure them for the benevolent purpose to which they had been devoted. The knowledge of these facts excited a strong desire in the gentlemen, to whom the subject had been committed, to repair the injury, which had thus been done to the cause of religion and humanity, and to wipe off the reproach which this dishonourable transaction had thrown on our country. A correspondence was accordingly opened, from which it appeared, that the invoice of the captured Bibles amounted to 157*l.* 2*s.* 9*d.* sterling. This sum was immediately raised by subscription in this metropolis, and was transmitted to the Society, whose benevolent purposes had been counteracted, as an expression of our high respect for that institution, of our attachment to its glorious object, and of our abhorrence of that cupidity, which had seized, with unhallowed hands, on the offering of charity, and sought to enrich itself by the spoils of the poor.

Your Committee have great pleasure in stating, that in a recent instance of the capture of Bibles, shipped by the Society in England for distribution at the Cape of Good Hope, and sent by a privateer into Bath, your Treasurer was permitted to purchase the books, amounting to 1200, at a very low rate, for the purpose of forwarding them to their place of destination. The liberality of the captors on the occasion, is entitled to honorable notice from this Society and from the christian public.

It is a gratifying reflection, that we have been able in any



measure to assist the operations of the British and Foreign Bible Society, that noblest institution of modern times, and the parent of all similar institutions through the world. Your Committee cannot close this report without expressing the joy which every christian must feel in the increasing influence of this Society. From its ninth annual report, the last which has reached this country, we learn, that it had been strengthened, enriched, and extended, by the accession of seventy five new auxiliary societies, established within one year in different parts of the kingdom. The total net payments of that year amounted to above 69,000*l.* sterling. This institution is a common centre to christians of all ranks and denominations, uniting them in the sublimest object ever proposed by men, the diffusion of the Scriptures through the whole world. Would you trace the operations of this Society, you must visit almost every country from the inclement regions of Greenland and Lapland, to the shores of the Mediterranean, and even to the banks of the Ganges. Its effects on other nations have been most happy. Other nations have awakened from their long slumber to aid in the diffusion of christian truth. Bible societies are spreading through the continent, even amidst the desolations of war. In Russia they have been established under the sanction and patronage of the Emperor; and we are informed, that the editions of the scriptures

in ten languages are now preparing for distribution through that vast empire. Never was the word of God more honored and more widely extended, than at the present moment. How short have been the triumphs of infidel philosophy! How powerfully is God vindicating his own cause!

In the view of these animating examples, it becomes us to remember, that we, as well as others, are called to participate in the toil and honor of making known the truth as it is in Jesus to all the nations of the earth. The gospel is intrusted to us, not for our own sakes only, but for the benefit of the world. We receive that we may communicate. Religion, like other blessings, is to be diffused by human agency and human benevolence. It has flowed to us, through the zeal and labor of those, who have gone before us; and we are bound to repay the debt by spreading it around us and transmitting it unimpaired to succeeding ages. To this most worthy cause of God and holiness, of human happiness and virtue, a cause which can never fail, which is destined to survive the schemes of statesmen and the trophies of conquerors, let us attach ourselves with a disinterested and persevering zeal, which will prove us faithful followers of him who lived and died to enlighten and redeem mankind.

WILLIAM E. CHANNING,  
*Chairman.*

283 persons have been subscribers to the Institution, of whom 18 have since died.

*Second Annual Report of the Boston Society for the religious and moral improvement of Seamen.*

THE Executive Committee of the Boston Society for the religious and moral improvement of Seamen, in offering their second Annual Report, have to regret, that all the circumstances which embarrassed and restrained their operations during the preceding year, have continued thro' the year past to be equally unfavorable to their design. By their best directed and persevering exertions, little could have been done. But great as have been the causes of discouragement, they have not for a moment relinquished the hope, that they might yet be agents of very important good, to a very large, and long neglected class of their fellow citizens.

At no time since the days of the apostles, have equal exertions been made for the advancement of Christian knowledge, piety and virtue, as are at this time, and have been for a few years past, both in Europe, and in our own country. The origin of societies for these objects in a time of war;—the support which they have received, under numerous and distressing embarrassments;—and the good which they have effected amidst the present vice of our world, open at once a most interesting view of the public spirit of the Christian character, and of the happy tendencies of our religion in becoming universal.—Our association, in common with many others, has hitherto had to struggle with difficulties peculiar to the times. But as the instruction to be extended to Seamen, must principally be received while they are at sea; and as there only can we have the cooperation of the commanders of our vessels, the obstacles in the way of our progress have been peculiar; and a very partial experiment only has yet been made, of the tendency of our enterprize. But with gratitude to God, we welcome the first gleams of the dawn of a brighter day; and in the hope that the time is not far distant, when our canvass will again be spread to the winds—when the commercial enterprize of

our merchants will be called into action, and our adventurous mariners will find employment upon the element, on which they delight to labor in peace, and where they have shewn their prowess in battle—we anticipate success, and shall not soon be weary in waiting for it.

Your committee would at this time very respectfully call the attention of the Society, to the great importance of the object for which they have associated, and to the means by which they hope to accomplish it. That good impressions are often made upon the minds of sailors, when they read the scriptures:—that conscience, for a moment at least, is sometimes awakened, and good resolutions excited, there is no doubt. But very many of them suffer from the want of the most elementary instructions. They need to be taught, what are the first principles of the gospel of Christ: and are to be fed, not with strong meat, but with the sincere milk of the word. By giving to them tracts, which recommend piety and virtue by examples; which bring home the principles of religion and morality to their own conditions, and individual wants; we hope to prepare them to read the scriptures with greater advantage;—we hope to persuade them to pray to God, because they love Him and His service;—to pray in sincerity and truth. By shewing them the tendencies of vice and virtue, and by enlisting their interests in the cause of duty, we hope to reform some who have been seduced, but who sometimes remember their follies and vices with shame and contrition, and who want encouragement to become virtuous! We hope to induce many to caution and watchfulness, that they may not be overcome of evil—and if only a very few—if only one is brought from a life of sin, to religion and to God, we should be richly rewarded for all our endeavours. But surely, in so large a field, and with the efforts which we may make in its cultivation, we may rea-



sonably hope, with the blessing of God, that there may finally be a glorious harvest.

The beneficial tendency of exertions, in a cause like ours, may be great, and yet scarcely perceptible. The seed may for a long time be buried in the heart, and forgotten even by him who has received it; but being there, in a favorable moment it may be quickened into life, and spring up, and bear imperishable fruits. And who will say that the hearts of our seamen are a barren soil? They have produced abundantly, we well know. Let it then be our care and labor, with the assistance of God, to sow and to cherish the principles, which will at once secure for them the greatest happiness of time and eternity.

But for much, very much of the good which we hope to accomplish, we look to the cooperation of the masters of our vessels. It is with us an object of very high importance, to obtain, if possible, the establishment of religious services in our vessels on the Sabbath, by which sailors would be taught, and encouraged to, a proper observance of the Lord's Day; and the examples of masters, in this instance, could not fail of the most salutary influence. But if this desirable purpose is not soon to be effected, still much may be done by those, to whose control seamen are so entirely subjected while they are in service; and whose approbation of consequence, is so important to their happiness. If masters will encourage the good dispositions and habits of their sailors; if they will exert their power for the suppression of intemperance and profaneness, and in advancement of the cause in which we are engaged, the time will not be long, before a reformation in this class of men will be visible. We respectfully invite them all, therefore, to join our society; and earnestly solicit those who are united with us, to give all the assistance which they may in a cause, in which every effort, even if unsuccessful, will obtain the acceptance of God.

Since the last year, we have published two new tracts; and of each of

them, two thousand copies.—The Marblehead Auxiliary Society has been supplied with books, which they have circulated extensively; and thro' Commodore Bainbridge, they have been given to the seamen in the Navy Yard in Charlestown. They have likewise been put on board of our ships of war; and have been sent to some of the towns upon the seaboard, where there are sailors. An extract of a letter from a respectable clergyman of one of these places, addressed to the President of our society, gives a very pleasing account of their reception:

“——, Jan. 7, 1814.

“SIR—I received a short time since three sets, each containing five numbers of pamphlets, designed for the improvement of the morals of seamen. No institution has been more pleasing to me. I hope, by the blessing of God, that it may produce happy effects. I spare no pains to communicate the books which you have sent to me. I appointed a meeting in the schoolhouse, one evening in the week, to attend and read them to a large collection. I introduce them with a short prayer; and after reading them, make such reflections, as I think may tend to impress them on their minds. I have had the pleasure of seeing tears fall from the eyes of some, and I hope that impressions will be made deeply in their hearts. They appear to be well pleased; and in their stead, I am to thank your society for their benevolence to them. One set is placed in a large shoe maker's shop, where they are in the habit of collecting, to be kept there for the use of those who may be disposed to read them. The owner of the shop is a religious man, and encourages the design. The rest I lend to individuals, who request the loan of them. I wish that it was in my power, by pecuniary aid, to promote the institution; but my living of two hundred and seventy dollars a year, will not admit of it.

“I am, sir, &c. ————.”

But with peculiar pleasure, your committee report the reception of a letter from the chaplain of the U. S. F. Congress; a gentleman whose tal-

ents and piety give to his opinions on this subject a weight which will secure their proper estimation.

*"U. S. Frigate Congress,  
Portsmouth April 30, 1814.*

"SIR—The tracts with which the committee favored me last year, were distributed, a certain number to each mess in the ship; and the cooks of the messes were made responsible for their safe keeping.—They were very cordially received; and with no small satisfaction, I witnessed much attention paid to the reading of them. The men, especially on Sundays, would collect in little groups round those who could read, and listen attentively to the holy scriptures, and to your tracts; and I do not hesitate to say, they were of essential service. They certainly cheered many a gloomy hour; prevented the commission of sin; and I doubt not, have sown in the minds of some, those seeds which may grow up, and bear the fruits of everlasting life.

"Men bred at sea, have little opportunity of hearing religious instruction: and of course, are ignorant of the gospel. But with all their apparent thoughtlessness, they have hearts susceptible of good impressions. At sea, they are sober and steady in their habits; have time for reflection; and hardships, dangers, and sickness frequently call them to seriousness. The most effectual means of improving them, is then to put books into their hands, fitted to their capacities, modes

of life, manner of thinking and speaking, and breathing a warmth which will reach the heart.

"I think the books which your society have published, are well calculated for this purpose; and I wish they might be put into the hands of all our sailors.

"If you could but prevent the commission of some sins, your society would be amply rewarded for its benevolent exertions. But I believe that you will be the means of doing more;—of saving many a wretch from sinking beneath the sentence of everlasting misery.

"I pray God to bless, as I know that he will reward your exertions for a class of men, who deserve the attention of the pious and benevolent. I am, Sir, with much respect, &c.

CHEEVER FELCH,

*Chaplain U. S. F. Congress."*

Thus encouraged, we hope, as opportunities increase, to make more extensive, and more useful exertions; animated by the assurance, that he who converteth a sinner from the error of his ways, will save a soul from death, and hide a multitude of sins.

TRISTRAM BARNARD,  
GAM'L. BRADFORD,  
RICHARD SULLIVAN,  
JOSEPH TUCKERMAN,  
CHARLES LOWELL,  
HORACE HOLLEY.

*Hall of the Union Bank,*

*May 11, 1814.*

### *Recent Annual Meetings.*

THE Massachusetts Congregational Charitable Society, for the relief of destitute widows and children of deceased ministers, met on Monday, the twenty-third of May. The following officers were elected for the present year: John Lathrop, D. D. President, His Hon. William Phillips, V. Pres.\* Eliphalet Porter, D. D. Treasurer, Prof. Joseph M'Kean, Secretary,

#### *Council.*

His Honor William Phillips,  
Hon. George Cabot,  
Joseph Dana, D. D.  
Thomas Barnard, D. D.

David Osgood, D. D.  
Abiel Holmes, D. D. and  
Rev. William Shaw.

Rev. William E. Channing, Hon. Israel Thorndike, Prof. Levi Hedge, and Ephraim Eliot, Esq. were elected members of the Society, in the place of Thomas Prentiss, D. D. Hon. Theophilus Parsons, John Derby, Esq. and Timothy Edwards, Esq. deceased.

THE Society for the promotion of Christian Knowledge, Piety, and Charity, met on Tuesday, 24th of May. A sermon was preached before the Society

\* In the place of Samuel Eliot Esq. who declined a reelection.



at 4 o'clock, P. M. by the Rev. John Reed, D. D. of Bridgewater, from 2 Tim. i. 13. and a collection made for promoting the objects of the Society.

The officers for the present year are John Lathrop, D. D. President, Eliphalet Porter, D. D. V. President, Mr. Elisha Clap, Treasurer, Rev. Samuel Ripley, Secretary, and eight Trustees.

The preacher for the next year is the Rev. John Allyn, D. D. of Duxbury, and for the following year, Rev. Charles Lowell of Boston.

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THE *Massachusetts Missionary Society* held their annual meeting on the same day with the preceding. A sermon was preached in the evening before the Society, by the Rev. Otis Thompson of Rehoboth from Acts viii. 30, 31. A collection was made for the benefit of the society.

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*Election Sermon.*

On Wednesday May 25th, a sermon was preached before the Executive and the two branches of the Legislature of this Commonwealth, by Jesse Appleton D. D. President of Bowdoin College, from Isaiah xxxiii. 6.

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THE *Massachusetts Convention of Congregational Ministers* met on Wednesday and Thursday, 25th and 26th of May. On Thursday at 11 o'clock, a sermon was preached by President Appleton, from 2 Tim. i. 10. The collection on the occasion, for the relief of the widows of ministers, amounted to \$502 16.\* Rev. Charles Lowell of Boston was chosen Treasurer of the Convention, and Rev. John Pierce of Brookline, Scribe. The preacher for the next year is Charles Stearns, D. D. of Lincoln, and for the following year, Rev. William E. Channing of Boston.

The Convention appointed a committee to petition Congress, and the Legislature of this Commonwealth, on the subject of the observation of the Lord's day.

The following is the petition presented to the Legislature of this Commonwealth.

*To the Honorable the Senate and House of Representatives of the Commonwealth of Massachusetts in General Court assembled.* The undersigned, a committee appointed by the General Convention of congregational ministers in Massachusetts, humbly represent, that from the highest authority we are assured that righteousness exalteth a nation. To the prevalence of piety and virtue in a community, the christian religion is confessedly of the first importance: but, that this holy religion may have its due influence, a general and sacred observance of the Sabbath or Lord's day is most evidently necessary; and to this in no small degree, we humbly conceive, is to be attributed that pure morality for which our ancestors in New England were so distinguished, and from which under Divine Providence, so many blessings have resulted to us their posterity.

To those, however, who take an interest either in our political or religious welfare, it is well known, that this sacred day is treated with alarming disrespect; and particularly that, by various modes of travelling, it is openly and extensively profaned. A fact of this nature cannot fail to give serious concern as well to the lovers of our country, as to the friends of religion.

Confiding, therefore, in the enlightened patriotism and virtue of this honourable Legislature, we respectfully entreat them to take the subject into their deliberate consideration, and for the prevention or diminution of the evils so obviously threatening, to adopt such measures as to their wisdom shall appear the most expedient and effectual; and as in duty bound, will ever pray.

EZRA RIPLEY,  
ELIPHALET PORTER,  
ASA PACKARD,  
SAMUEL WORCESTER,  
WILLIAM JENKS,  
JOSHUA BATES,  
CHARLES LOWELL.

\* Thirty widows are now on the list of charity, seven of whom were added this year.

The same committee prepared a petition to Congress, which we delay inserting until it shall have been presented to that body.

THE *Society for the suppression of intemperance*, met on Friday, May 27th. A discourse was delivered by John T. Kirkland D. D. President of Harvard University, from *Psa. cxix. 158*.

The officers for the present year are  
 Hon. Samuel Dexter, President,  
 Gen. John Brooks,  
 Dr. John Warren, } V. Pres.  
 Hon. Benjamin Pickman jr. }  
 Rev. Abiel Abbot, Corresponding Sec.  
 Rev. Joshua Huntington, Rec. Sec.  
 Samuel H. Walley, Esq. Treasurer.

*Counsellors.*

John T. Kirkland, D. D. LL. D.  
 John Lathrop, D. D.  
 Rev. Samuel Worcester,  
 Rev. Charles Lowell,  
 Hon. Nathan Dane,  
 Hon. Timothy Bigelow,  
 Richard Sullivan, Esq.  
 Jeremiah Evarts, Esq.

The preachers for the next year and the year following, are Rev. Abiel Abbot of Beverly, and Rev. President Appleton of Bowdoin College.

THE *Bible Society of Massachusetts*, held their fifth annual meeting on Thursday June 2d. A sermon was preached by the Rev. President Kirkland, from *Matt. vi. 10*. and a collection was made for the benefit of the Society, amounting to \$326 26.

*Correspondence relating to a quantity of Bibles, captured on their way to Nova Scotia by an American privateer, the ——— from New York, ——— Bull, owner.*

*Letter from Rev. S. C. Thacher, Corresponding Secretary of the Bible Society of Massachusetts, to Martin G. Black, Esq. at Halifax.*

Dear Sir, Boston, June 21, 1813.

At the late annual meeting of the Bible Society of Massachusetts, some

The officers for the present year are  
 His Honor William Phillips, Pres.  
 John Lathrop, D. D. Vice Pres.  
 Mr. John Tappan, Treasurer,  
 Mr. John Grew, Assistant Treasurer,  
 Rev. Samuel C. Thacher, Corres. Sec.  
 Rev. John Pierce, Recording Sec.

*Trustees.*

James Freeman, D. D.  
 Eliphalet Porter, D. D.  
 Abiel Holmes, D. D.  
 Thomas Baldwin, D. D.  
 Rev. Charles Lowell,  
 Rev. Joshua Huntington,  
 Samuel Salisbury, Esq.  
 William Brown, Esq.  
 Hon. Isaac Parker,  
 Hon. Peter C. Brooks,  
 John Tucker, Esq.  
 Joseph Hurd Esq.  
 Samuel Parkman, Esq.  
 Joseph May, Esq.  
 D. A. Tyng, Esq.  
 H. Hill, Esq.,  
 Dea. John Simpkins,  
 Hon. Thomas Dawes.

*Executive Committee.*

Rev. W. E. Channing,  
 Jona. Phillips,  
 S. Higginson, jun. Esq.

*Artillery Election Sermon.*

THE Artillery Election Sermon was preached by Rev. Samuel Cary of Boston, from *2. Samuel xxiv. 16*.

*Humane Society.*

THE annual meeting of this Society was held June 14. The anniversary sermon was preached by the Rev. Dr. Allyn of Duxbury, from *Matt. ix. 13*.

facts were laid before them relative to an invoice of Bibles, found on board a British vessel, which was captured by a privateer belonging to New York, and carried into Portland. By the invoice they appear to have been purchased by subscribers to the British



and Foreign Bible Society, and it is presumed for charitable distribution. Exertions were made in Portland and its vicinity to purchase the Books and restore them to their owners; but this design, we learn, was defeated, and they are now dispersed into so many different hands, that it will be impossible to collect them again. Still, however, the Society are unwilling, that the reproach of preventing the execution of the pious and benevolent design, for which these books were sent out, should fasten on our country. They have therefore voted to take measures to send to Nova Scotia an invoice of Bibles to the same amount, and we are encouraged to hope, that we shall obtain permission from our government for this purpose. The Society are desirous of knowing the real proprietors of the books, and also to be informed to whom the invoice they are preparing shall be addressed, or, if this part of their design should fail, to whom the amount of the invoice shall be transmitted. They have therefore instructed me to send a letter to you, Sir, requesting information on this subject. They also direct me to express the deep regret of the Society, that any occurrence should have so long detained so many copies of the Bible from their proper destination; and that, to the other calamities of the disastrous war in which our country is engaged, there should be added an interruption of the charitable and munificent labors of our fellow christians in Great Britain, in diffusing the knowledge of the word of God.

I am, Dear Sir, yours very faithfully,  
**SAMUEL C. THACHER,**  
*Cor. Sec. of M. B. S.*

*Letter from Martin G. Black, Esq. of  
 Halifax, to Rev. Samuel C. Thacher.  
 Halifax, N. S. 6 Aug. 1813.*

Dear Sir,

A few days ago, I had the honour to receive your letter of 21 June last, relative to some books sent by the British and Foreign Bible Society of London to me, for charitable distribution, which were taken by an American privateer, and carried into Portland; informing of the benevolent de-

sign of the Bible Society of Massachusetts to restore an invoice of books of the same amount of those shipped for me, and requesting to know the real proprietors of the books, and to whom the invoice they are preparing shall be addressed, or, if this part of their design should fail, to whom the amount of the invoice should be transmitted. For your satisfaction, I enclose you a copy of the letter I received from the assistant Secretary of the British and Foreign Bible Society respecting the books, which will afford sufficient information as to the first of your inquiries, as also on several other points satisfactory for you to know.

As there might arise considerable difficulty, both on your side the water and on ours, in conveying the books from you to us, perhaps the pious and benevolent Bible Society of Massachusetts will be of opinion, that it will be attended with less difficulty to transmit the amount of the books intended to be sent.—In this case they can either transmit the same directly to Mr. Joseph Tarn, assistant Secretary, London, or through me; for which amount a like supply with those taken can be regularly received by some of the ships which may be coming out the next spring. I shall transmit a copy of your very interesting letter to Mr. Tarn to lay before the Committee, as it will afford them very pleasing and unexpected information.

I am, Dear Sir, yours very respectfully,  
**MARTIN GAY BLACK.**

*Copy of a letter from Joseph Tarn,  
 Esq. assistant Secretary of the British and Foreign Bible Society, to Rev.  
 Samuel C. Thacher.*

*Spa Fields, London, Sep. 13, 1813.*

Dear Sir,

HAVING been furnished by Mr. Black with a copy of your very interesting letter of the 21st June, communicating the resolution of the Committee of the Massachusetts Bible Society on the subject of the Bibles, captured from captain Landers, and an opportunity offering to acknowledge the same by the return of capt. L. to Halifax before I can submit your letter to our Committee, allow me, in their be-

half, to request that your Committee will accept of grateful acknowledgments for their intention of refunding the loss; a resolution, which, while it reflects honour upon your Committee, affords an additional proof, that Bible Societies, upon a liberal basis, promote that spirit of christian benevolence, which "in the midst of war knows no war."

The Bibles and Testaments referred to were granted by the Committee of the British and Foreign Bible Society to Mr. M. G. Black and Capt. Landers for distribution in Nova Scotia. I annex a list of the grants conjointly, together with the amount they cost the Society.

That the influence of the holy scriptures may be such on both sides of the Atlantic, as to put a speedy termination to the unhappy contest between those, who should vie with each other in brotherly love, is the earnest prayer of, dear sir,

your faithful and obedient servant,

JOSEPH TARN, *Assistant Sec.*

Amount of invoices, No. 1 & 2, consigned to M. G. Black, Esq. and Capt. Landers, Nova Scotia, from the British and Foreign Bible Society, 157l. 2s. 9d. sterling.

*Copy of a letter from Rev. Samuel C. Thacher to Joseph Tarn, Esq.*

Dear Sir, *Boston, Nov. 9, 1813.*

You have doubtless before this received from Mr. M. G. Black of Halifax, N. S. an account of the capture of an invoice of Bibles belonging to the British and Foreign Bible Society, which were brought into one of our ports by a privateer, and sold and dispersed. As soon as this fact became known to the Bible Society of Massachusetts, they felt it to be their duty to endeavour to repair the evil, which the rapacity of some of our countrymen had occasioned. The moral sense of this part of our country is strongly opposed to privateering, as a mode of warfare, under any circumstances, but most of all, when the bounty of the pious and benevolent is made its prey. By the direction of the Society, I wrote a letter to Mr. Black, requesting information on this subject. Meanwhile,

as we were not willing unnecessarily to divert the funds of the Society from their regular object, a subscription was set on foot in this town to raise a sum sufficient for our purpose. We found a readiness, and even eagerness among our citizens, as far as possible, to shake off from our country the disgrace of this transaction. In a few days a sum greater by one half than was needed was subscribed, and it would have been easy to have increased it to almost an indefinite amount. This spirit was not confined to this place, but assurances were received from other quarters of a desire to participate with us. In particular, the Merrimac Bible Society passed a vote to contribute 100 Bibles towards this object; a liberality which ought to be mentioned, though the largeness of the subscription in this town made it unnecessary to accept it. I inclose to you a list of the subscribers in Boston, with the address prefixed to the paper, as a proof of the feelings which this transaction excited among us. Mr. Black, in answer to my letter, expresses the opinion, that it will be better to transmit to you, Sir, the amount of the invoice, rather than to encounter the difficulty of sending the same number of Bibles from this place to some of the British provinces. We accordingly inclose to you a bill, which may cover the cost and the insurance of the same number of Bibles as were sent by Capt. Landers. We have thus done what we can, to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge the hope, that we shall not again have to number it among the calamities of a war, in which we cannot cease to regret, that two nations, allied in feelings, habits, interests, language and origin, should be engaged, that it counteracts, in any degree, the exertions of any of the charitable institutions of Great Britain, or tends to loosen or break that golden chain of mutual benevolence, which ought to bind together the disciples of Christ of every nation and clime, without regard to political animosities.

I am, dear sir, yours, very faithfully,  
SAMUEL C. THACHER,  
*Cor. Sec. of Mass. Bible Soc*



*Subscriptions to the fund\* for replacing Bibles, which were destined for Nova Scotia, from the British and Foreign Bible Society, but captured by the N. York privateer.*

William Phillips	\$40
Samuel Eliot	30
Isaac Rand	5
Samuel Salisbury	20
William Parsons	20
Jonathan Amory, Jun.	3
George Cabot	10
Israel Thorndike	30
William Prescott	10
Rem. Preston	5
Henry Gray, for himself and friend	50
Samuel Parkman	40
Thomas Dawes	10
Eben. Parsons	15
Gorham Parsons	10
Aaron Dexter	5
Kirk Boott	20
D. Greenough	5
Joseph Coolidge	20
N. Goodwin	5
A. Brimmer	20
S. H. Walley	5
D. Huntingdon	5
A Friend	5
W. Jackson	5
Daniel Sargent	5
J. Evarts	2
Edward Blake, Jun.	15
Thomas Motley	5
Edward Tuckerman, Jun.	20
P. C. Brooks	20
John M'Lean	20
Joseph Hurd	10
John C. Jones	5
Daniel P. Parker	10
T. Wright	5
D. D. Rogers	15
John Dorr	5
A Friend	5
Samuel Dexter	10
Thomas Bartlett	5
T. L. Winthrop	10
J. Sewall	10
Wm. Ropes	10
S. Coverly	10

Carried up \$590

Bro't up	\$590
Aaron Hardy	10
B. and N. Tucker	10
S. Dorr	10
Pliny Cutler	10
J. Munson	10
Wm. S. Shaw	10
John Gore	10
T. Parsons	10
Josiah Knapp	10
B. Weld	10
B. Rich	5
Giles Lodge	5
J. Stevens	5
B. P. Tilden	5
H. Andrews	5
D. Ellis	5
G. Tuckerman	5
James Allen	5
T. Wigglesworth	5
R. D. Tucker	5
John Carnes	5
H. Hill	5
G. Gibbs	5
D. W. Child	5
S. Gore	5
Wm. Brown	5
E. Ticknor	5
Moses Grant	5
S. Hammond	5
H. Inches	5
Josiah Marshall	5
E. Nickerson	5
S. Spear	5
J. Bray	5
J. Amory	5
Samuel Jepson	5
William Whitwell	5
G. G. Lee	5
E. Breed	5
John Bellows	5
John Warren	5
Samuel Torrey	20
William Reynolds	5
Thomas Cushing	5
H. Homer	15
E. Duren	5
George I. Homer	2
J. Grew	5
John Tappan	5

\$907

\* There was about three hundred dollars more than sufficient for the object subscribed, and the surplus was voted to the Bible Society of New York, to defray a part of the expense of an edition of the French Testament, which they have in the press for distribution in New Orleans, &c.

*A very recent purchase having been made of a quantity of Bibles captured by the Privateer America of Salem, we take pleasure in noticing the liberal conduct of the owners of that vessel, as mentioned in the annexed communication from Bath, which affords a striking and honourable contrast to the transaction recorded relative to a former capture.*

*Bath, (Maine) May 19, 1814.*

WE congratulate the religious public, and indeed our country, that a quantity of English and Dutch Bibles and Testaments taken in the Falcon, among the goods this day sold at auction, have been exempted from the ordinary disposition of captured property. They were shipped to the Cape of Good Hope by that munificent and truly christian institution, "The British and Foreign Bible Society." Messrs. Crowninshield and son, of Salem, are owners of the privateer America, which captured the Falcon and sent her into this port. Every facility was afforded by these gentlemen to the design of purchasing the books for "The Bible Society of Massachusetts," in order that they might proceed on their destination. And we record it to the honour of the several owners, and of the gentlemen who attended the sale, that, with exemplary liberality, no attempt whatever was made to enhance the price, when it was understood that the books were to be purchased by the Bible Society. We observe with pleasure this decorous respect for the motives and labours of members of our beneficent institution. It will encourage them to persevere—and the issue may yet be, that, amidst all the contentions of a quarrelsome world, and their eager pursuit of wealth, the meek and benevolent disciple of Jesus will feel animated to entertain and pursue his object, confident that his fellow men

are convinced he aims at their welfare.

At this sale, while the pound sterling of the invoice in some cases brought twenty dollars, the Bibles were purchased for only twenty cents on the sterling pound—a sum barely sufficient to legalize the bidding.—We repeat, with high satisfaction and gratitude, that this transaction affords a laudable example in all cases, which may occur, wherein property of a destination and nature so peculiarly sacred and interesting, is by events of war placed at the disposal of American cruisers, or their owners. Five hundred Dutch and four hundred English Bibles, with three hundred Testaments, are thus renewedly consecrated to the employment of spreading the knowledge of the way of life in the southern extremity of Africa.

[The donations to the Bible Society of Massachusetts, and the statement of receipts and expenditures, will be given in the next number.]

#### Obituary.

DIED at Wiscasset, on Wednesday, June 8, suddenly, after having been the day previous in the exercise of his official duties on the bench of the Supreme Judicial Court, the Hon. SAMUEL SEWALL, Chief Justice of this Commonwealth, aged 59.

#### Ordination.

JUNE 1, 1814, Rev. Timothy Hiliard, as colleague Pastor with Rev. Jacob Bigelow of Sudbury. Introductory prayer by Rev. Mr. Packard of Marlborough; Sermon by Rev. President Kirkland; Ordaining prayer by Rev. Mr. Adams of Acton; Charge by Rev. Mr. Newell of Stow; Right Hand by Rev. Mr. Ripley of Concord; Concluding prayer by Rev. Dr. Stearns of Lincoln.

#### Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.  
Mr. William Popkin, Malden,  
Mr. Ed. W. Andrews, Newbury-port.  
Mr. Joseph Field, Boston.  
Mr. Lemuel Capen, Cambridge.

Mr. John E. Abbot, Boston.  
Mr. David Damon, do.  
Mr. Hiram Weston, Duxbury.  
Mr. David Reed, Cambridge.  
Mr. Jonathan P. Dabney, do.